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so ; but it looks now as if nothing short of another popular upheaval will teach the great publicist that his doctrine — that the states of the German Empire, *i.e.*, the princes of those states, have the inherent right to govern, while sovereignty is in the oligarchic Federal Council (*Bundesrath*) — is not founded upon the actual conditions of Germany's political society, is contradictory in itself, and is reactionary in its effect.

When we turn to the second part of Dr. Laband's work, *viz.*, the interpretation of the imperial constitution in regard to the structure and powers of the government, and the description of the modes of its operation, no intelligent reader can help feeling the highest satisfaction and delight. The treatment is full, perspicuous and vigorous, and, so far as I am able to judge, entirely correct. Without reading Laband, a complete knowledge of the constitutional law of the German Empire can hardly be attained.

JOHN W. BURGESS.

Du Contrat Social. Par J. J. ROUSSEAU. Introduction et des Notes par EDMOND DREYFUS-BRISSAC. Paris, Félix Alcan, 1896. — xxxvi, 425 pp.

There is rather more than the usual amount of truth in the eminently Gallic paradox with which M. Dreyfus-Brissac begins his introduction : "Rousseau est célèbre, mais il n'est pas connu." In view of the enormous responsibility which is laid by tradition and common fame upon the *Contrat Social* in connection with the French Revolution, and later with socialism, it is certainly surprising that hitherto no critical edition of the work has been published. M. Dreyfus-Brissac has now, in the handsome volume before us, removed this reproach from literature and political science. Nothing that is important and very little that is merely interesting about the *Contrat Social* is omitted from the present work.

The editor's introduction summarizes the facts in respect to the time and manner in which Rousseau produced his famous essay. Then follows the text of the work as published at Amsterdam in 1762, accompanied by annotations consisting of parallel or suggestive extracts from other works of Rousseau and from the great writers on politics. Plato, Aristotle, Plutarch, Machiavelli, Hobbes, Grotius, Spinoza, Bodin, Bossuet, Locke and Montesquieu are conspicuous among the writers thus cited ; and the quotations constitute a most interesting and valuable commentary on Rousseau's text. No expression of the editor's opinion, by way of comment or criticism, is

anywhere intruded ; the thought of Rousseau is illustrated only by the thought of preceding or contemporary writers on the same theme ; but the editor's competence for his work is abundantly shown by the industry and intelligence with which the illustrative passages have been brought together.

The annotated definitive text of the *Contrat Social* constitutes only about half of M. Dreyfus-Brissac's volume. The remainder of the work consists of "Appendices," designed to show, still without intrusion of the editor's personality, the process through which Rousseau's essay came into form and publicity. Here is given in full the first sketch of the *Contrat Social*, as contained in the autograph manuscript in the library at Geneva ; also extensive extracts from Rousseau's manuscripts in the library at Neuchâtel, and from his other writings — the *Discours*, the *Économie Politique*, *Émile*, and the *Lettres de la Montagne* — where these deal with the subject of political philosophy. The "Appendices" contain also certain comments of Rousseau on the Abbé de St. Pierre's *Projet de Paix Perpetuelle* ; some extracts from letters showing the feeling of Jean Jacques toward the Protestants ; and finally the opinion of the Genevan law officer on the *Contrat Social* and the *Émile*, with the resulting decree of the government condemning the works and their author.

In connection with the legal opinion given, it is interesting to notice that the official critic manifests a high appreciation of Rousseau's genius, while condemning its expression in the two works. The principal indictment against the *Contrat Social* is based on Rousseau's contention that liberty is only secure when periodical assemblies of the people are held to pass upon the form of government and the conduct of the magistrates. These periodical assemblies, it appears, are "expressly forbidden by our laws," and the critic holds that they "render liberty more oppressive than servitude itself." Rousseau's treatment of the Christian religion forms another, but rather a secondary count in the official indictment of his work. Taken as a whole, however, it must be confessed that Attorney-General Tronchin's judgment on the *Contrat Social* is distinctly more complimentary than that of Voltaire, which concludes the volume before us : "This *Social* (or unsocial) *Contract* is distinguished only by some coarse abuse of kings by the citizen of the free town of Geneva, and by four insipid pages against the Christian religion."

WM. A. DUNNING.